

ARTICLES
TO BE
INQVIRED OF
IN THE METROPOLITICALL
VISITATION OF THE MOST
REVEREND FATHER,
VVILLIAM,

By GODS Providence, Lord Arch-Bishop of
Canterbury, Primate of all England; and
METROPOLITAN:

In and for the Dioces of L O N D O N, In the yeere of
our L O R D G O D 1636, And in the ~~yeare~~ & yeere
of his Graces Translation.



Printed at London, by Richard Badger.
1636.

**The Tenour of the Oath, to be Ministr'd to the
Church-Wardens and Side-men.**

You shall sweare, that you, and every of you, shall duly consider and diligently enquire, of all and every of these Articles given you in charge; and that all affection, favour, hatred, hope of reward and gaine, or feare of displeasure, or malice set aside; you shall present all and every such person, that now is, or of late was within your parish, as hath committed any offence, or made any default mentioned in these, or any of these Articles; or which are vehemently suspected or defamed of any such offence or default: Wherein you shall deale uprightly and fully; neither presenting, nor sparing to present any, contrary to truth: having in this action God before your eyes, with an earnest zeale to maintaine truth, and to supprese vice. So helpe you God, and the holy Contents of this Booke.

Concerning the Church, the Ornaments thereof and the Churches possessions.

Mprimis, Whether haue you in your severall Churches, and Chappells, the whole Bible of the largest volume, and the Booke of Common Prayer, both fairely and substantially bound. A Font of stone, set vp in the ancient vsual place : A convenient and decent Communion Table, with a Carpet of silke, or some other decent stoffe, continually laid vpon the same at time of divine seruice, and a faire linnen cloth thereon, at the time of the receiving of the holy Communion. And whether is the same Table placed in such convenient sort within the Chancell or Church, as that the Minister may bee best heard in his Prayer and Administration : and that the greatest number may communicate. And whether is it so used out of time of divine seruice, as is not agreeable to the holy use of it ; as by sitting on it, throwing hats on it, writing on it, or is it abused to other prophaner uses : and are the ten Commandementes set vpon the East end of your Church or Chappell where the people may best see and reade them, and other sentences of holy Scripture, written on the walles likewise for that purpose ?

2 Whether are the afternoones Sermons, in your severall Parishes, turned into Catechizing by question and answer ; according to the forme prescribed in the Booke of Common Prayer : and whether doth every Lecturer reade divine Seruice, according to the Liturgy printed by authority, in his Surplice and Hood before the Lecture ? And whether are his Majesties Instructions in all things duly obserued ?

3 Whether haue you in your said Church or Chappel, a convenient seat for your minister to read Seruice in, together with a comly pulpet set vp in a convenient place, with a decent cloath or cushion for the same, a comely large Surplice, a faire Communion Cup, with a couer of siluer, a Flagon of siluer, tinne, or peltor, to put the Wine in, whereby it may be set vpon the Communion Table, at the time of the blessing thereof, with all other things and ornaments necessary for the celebrazion of Divine Seruice, and administration of the Sacraments ? And whether haue you a strong Chest for Almes for the poore, with thre Lockes and Keies, and another Chest for keping the Bookes, and Ornaments of the Church, and the Register Booke ? And whether haue you a Register Booke in Parchment, for Christenings, Weddings, and Burials, and whether the same be kept in all points, according to the Canons in that behalfe provided ? And is the Misters Christian name therein Registered as well as the Fathers, and a transcript thereof brought in yearly within one moneth after the 25 of March into the Lord Archibishop or Bishop of the Diocesse his principall Register ? And whether haue you in your said Church or Chancell, a Table set, of the degress wherein by Law men are prohibited to marry ?

4 Whether are your Church and Chappells, with the Chancels thereof, and your parsonage or vicarage house, your parish Almes-house and Church-house, in god reparations : and are they employed to godly, and their right holy uses : Is your Church, Chancell, and Chappell decently and comly kept, as well within as without, and the seats well maintained, according to the 85. Canon, in that behalfe provided ? ¶ haue app

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Patrons or others decayed the Parsonage-houses, and keepe a stipendary Priest or Curate, in place where an incumbent should be possessed? Whether is your Church-yard well fenced with walles, railles, or pales, and by whom: and if not, in whose default the same is, and what the defect or fault is? Are whether any person haue incroached vpon the ground of the Church-yard, or whether any person or persons, haue vised any thing or place consecrated to holy use, prophaneley or wickedly?

5 Is your Church or Chappell decently paved, and is your Church-yard well and orderly kept without abuse? Are the bones of the dead decently interred, or laid vp in some fit place as becometh Christians? And is the whole consecrated ground kept free from Swine and all other nastiness, as becommeth the place so dedicated?

6 Whether haue any ancient Monuments or Glasse-windowes been defaced, or any rasse Inscriptions, Lead, Stones, or any thing else belonging to your Church or Chappell, bene at any time purloyned, and by whom?

7 Whether haue you the Terrier of all the Glebe Lands, Medowes, Gardens, Ovchards, Houses, Stockes, Implements, Tenements, and portions of Tithes (whether within your Parish or without) belonging unto your parsonage or vicarage, taken by the view of honest men in your said Parish? And whether the same Terrier be laid vp in the Bishops Registry, and in whose hands any of them are now? And if you haue no Terrier already made in Parchment, you the Church-wardens and Sidemen, together with your Parson or Vicar, or in his absence with your Minister, are to make diligent inquiry and presentment of the severall particulars following, and make, subscribe, and signe the said Terrier, as aforesaid.

1 How many severall parcels of Glebe-land, doe you know, or haue you crediblie heard to belong unto your Rectory, Church, Parsonadge, Vicaridge &c. and by what names are they (or any of them) commonly called and knowne; And what yearly Rent haue you knowne or heard to haue bene paid, unto the Parson, Vicar, or to his or their Assignes, for every, or any of the said parcels?

2 In Whose occupation, are the said parcels at this present? How much doth each parcel conteyne by measure of the 16. fote Poale: How is each parcel Buttled, on every parte? And whs is to reparre the Fences on each side thereof?

3 What hedge, ditch, mere, tree, thorne, dole or distinction, is there now, at this present, whereby the said parcels of Church-lands may bee apparentlie knowne and distinguished, from the lands of other men, vpon whom they doe abut?

4 What Cart-way, Horse way, fote way, Gates or Styles doe leade from your Parsonadge or Vicaridge House, vnto euerie of the said parcels of Glebe-land? Declare your knowledge therelin.

5 Whether doe you know, or haue you crediblie heard, that some Styles, gates, hedges, ditch, mere, Tree, Thorne, or other Doole (soverie growing or being, betwene the said parcels of Glebe (or some of them) and the Landes of other men) haue bin digged vp, felled downe, destroied, put by or defaced? And whs had the said parcel (so wron-
g'd) in occupati'on, when the said Style, Gate, hedge, mere, Tree, Thorne, or other antient Doole, was so digged vp, felled downe, destroyed, put by or defaced?

Concerning the Clergy.

6 Whether doth your Parson, Vicar, or Curate, distinckte and reuerently say Divine service vpon Sundayes and Holidayes, and other dayes appointed to be observed by the booke of Common Prayer; as Wednesdayes, and Fridayes, and the Tunes of every Sunday and Holiday, at fit and vsuall times? And doth he voulde observe the Orders, Rites and Ceremonies, prescribed in the said Booke of Common Prayer, as well in reading publike prayers and the Letanle, as also in administering the Sacraments

Sacraments, solemnization of Matrimony, visiting the sicke, burying the dead, Churching of Women, and all other like Rites and Offices of the Church, in such manner and forme as in the said Booke of Common prayer he is intyned, without any omission or addition. And doth he reade the Booke of the last Canons yarely, and weare a Surplice according to the said Canons?

2 Whether haue you any Lecturer in your Parish, who hath preached in his Chiche and not in his Cowme, and whether haue you any Lecturer who will not professe his willingnesse and readinesse to take vpon him a Living or Benefice, with cure of soules, or who hath refusid a Benefice when it hath bene offered unto him?

3 Doth your Minister bid Holidayes and Fasting-dayes, as by the Booke of Common prayer is appointed? And doth he give warning beforehand to the Parishioners, for the receiving of the holy Communion, as the two and twentie Canon requireth: and whether he doth administer the holy Communion so often, and at such times, as that every Parishioner may receive the same, at the least thrice in every yere: whereof once at Easter, as by the Booke of Common prayer is appointed? And doth your Minister receive the same himselfe, on every day that he administreth it to others, and vs the words of institution according to the Booke, at every time that the Bread and Wine is renewed, accordingly as by the prouiso of the 21. Canon, is directed: And doth he delinier the Bread and Wine to every Communicant severally, and knelling? Whether he hath admitted to the holy Communion, any notozioun Offender or Schismatike, contrary to the 26. and 27. constitutions, or received any to the Communion, being not of his owne Cure, or put any from the Communion, who are not publickly infamous for any notozioun crime? Doth he use the signe of the Crosse in Baptisme, or baptise in any bason, or other vessel, and not in the bluauall Font, Admit any Father to be God-father to his owne Child, or such who haue not received the holy Communion, or baptize any Children that were not borne in the parish, or wilfully refuse to Baptise any infant in his Parish, being in danger, hating beene informed of the weaknesse of the said child: and whether the child dieth through his default without Baptisme?

4 Whether hath your Minister married any without a King, or without Banes published thre severall Sundayes or Holidayes in time of Divine seruice, in the severall Churches or Chappells of their severall abode, according to the booke of Common prayer, or in times prohibited, albeit the Banes were thrice published, without a Licens or dispensation from the Archbisshop, the Wyshop of the Diocesse, or his Chancellor, first obtained in that behalfe? Or not betwixt the houres of eight and twelve in the forenone, or haue married any in any private house, or if the parties be under the age of 21. yeres, before their Parents or governours haue signified their consent vnto him?

5 Doth he refuse to bury any, which ought to be interred in Christian buriall, oder for the same longer than he shoulde, or bury any in Christian buriall, which by the constitutions of the Church of England, or lawes of the Land, ought not to be so interred?

6 Is your Minister a Preacher allowed? If yea, then by whom? If not, whether doth he procure some who are lawfully licensed, to preach moneithly amongst you at the least?

7 Doth your Minister (being licensed,) preach vdually according to the Canons, either in his owne Cure, or in some other Church or Chappell neare adioyning, where no other Preacher is, and how ofte he hath been negligent in that behalfe, and dothe preach standing, and with his Hat off? Or whether doth he or his Curate vpon every Sunday, when there is no sermon, reade an homilie, or some part thereof, according as he ought to doe: or in case he bee not licensed to preach, doth he take vpon hym to Preach or expound the Scriptures in his owne Cure, or elsewhere? If so, then you ge-

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to present the same, the time and place, when, and where he did it?

3 Doth your Minister use to pray for the Kings Majestie, King Charles, and for the Quenes Majestie, Prince Charles, and all the roiall Progeny, with addition of such Title and Titles as are due to his Highnesse, and exhort the people to obedience to his Majestie, and all Magistrates in authoritie vnder him: And doth he also pray for all Archbishops, Bishops, and other Ecclesiasticall persons?

4 Is your Minister continually resident upon his benefice, and how long time hath he bin absent, and in case he be licensed to be absent, whe her doth he cause his Cure to be sufficiently supplied, according to the Canons: Or in case he hath another Benefice, wheher doth he supply his absence by a Curate sufficiently licenc'd to preach in that Cure where he himselfe is not resident? Or otherwise, in case the smalnesse of the living canot finde a preaching Minister, doth he preach at both his benefices vsually?

5 Doth your Minister or Curate, serue any more cures than one: If yea, then what oþre Cure doth he serue, and how farre are they distant?

6 Doth your Minister or Curate every Sunday and Holiday, before Cuening prayer, for halfe an houre or more, examine and instruct the youth and ignorant persons of his Parish in the Tenne Commandements, Articles of the Belief, and in the Lods Prayer, and the Sacraments, according as it is prescribed in the Catechisme, set forth in the booke of Common prayer only? And if he doe not, where is the fault, either in the Parents and Masters of the children, or in the Curate neglecting his duty? And is he carefull to tender all such youth of his Parish as haue beeþ well instructed in ther Catechisme to be confirmed by the Bishop in his Visitation, or any other conuenient time, as is appointed by the booke aforesaid?

7 Doth your Minister in the Rogation dayes, goe in perambulation of the circuit of the Parish, saying and vsing the prayers, Suffrages, and Thanksgiving to God, appointed by Law, according to his duty, thanking G D V so, his blessings, if there be plenty on the earth: Or otherwise, to pray for his grace and fauour, if there be a feare of scarcity?

8 Hath your Minister admitted any Woman, begotten with childe in adultery or fornication, to be Churched without licence of the Ordinary?

9 Hath your Minister, or any other Preacher, baptized children, churched any woman, or ministred the holy Communion in any priuate house, otherwise than by Law is allowed?

10 Doth your Minister endeavour and labour diligently to reclame the popish Recusants in his parish from their errors (if there be any such abiding in your parish.) Or whether is your Parson, Vicar, or curate, ouer conuersant with, or a fauourer of Recusants, whereby he is suspected not to be sincere in Religion?

11 Hath your Minister taken vpon him, to appoint any publike or priuate Fastes, Processions, or exercises, not approued by Law, or publike authority, or hath used to met in any priuate house or place, with any person or persons, there to consult how to impeach or depaire the Booke of Common Prayer, or the doctrine or discipline of the Church of England: If yea, then you shall present them all:

12 Hath your Minister staled the publication of any excommunications or suspensions, or doth he every halfe yere denounce in his Parish Church, all such of his parish as are excommunicated, and perseuereth therein without seeking to be absolved, or doth he vittlingly and willingly keþ company with such as are excommunicate: And hath he admitted into your Church any person excommunicate, without a certificate of his absolution from the Ordinary, or other competent Judge?

13 Doth your Minister carefully loke to the releife of the poore, and from time to time

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time call vpon his Parishioners to give some what, as they can spare to godly and charitable uses, especially when they make their Testaments.

19 Whether your Minister or any, having taken holy Orders, being now silenced, suspended, or any other person of your knowledge, or as you have heard, hold any conventicles, or doth preach in any place, or use any other forme of Divine Service than appointed in the Book of Common prayer: If ye, then you are to present their names, and with whom?

20 Whether is your Curate licensed to serue, by the Bishop of his Diocese, or by any other, and by whom?

21 Doth your Minister vse such decencie and comeliness in his apparel, as by the Canon is enjoyned: is he of sober behaviour, and one that doth not vse such bodily labour, as is not seemlie for his function and calling?

22 Is your Minister noted or defamed, to haue obtained his Benefice or his orders, by Symonie, or any other way defamed, to be a Symoniacall person, or any way noted to be a Schismatike, or schismatically affected, or reputed to be an incontinent perier, or doth fable or lodge any such in his house: or is he a frequenter of Tavernes, Inns, or Ale-houses, or any place suspected for ill rule: Or is he a common Drunkard, a common Camster, or player at Dice, a Swearer, or one that applieth himselfe not at his studie, or is otherwise offenslie and scandalous to his function of Ministerie?

23 Doth your Preacher or Lecturer reade Divine service, before his Sermon, his Lecture, and Minister the Sacraments twice a yere at least in his owne person, according to the Canons?

24 When any person hath bene dangerously sick in your Parish, hath he neglected to visit him, and when any haue bene parting out of this life, hath he omitted to doe his last dutie in that behalfe?

25 Doth your Minister, Curate, or Lecturer, in his or their Sermons deliuer such doctrine as tends to obedience and the edifying of their Auditore in faith and Religion, without intermeddling with matters of State, not fit to be handled in the pulpit, but to be discutted by the wisdome of his Maiestie and his Councell. And if you find any facill herein, you shall present them?

Schoole-Masters.

26 Doth any in your Parish openlie or privatelie take vpon him to teach Schoole, without license of the Ordinarie, and is he conformatable to the Religion now establisched? And doth he bring his Schollars to the Churche, to haire diuine Service and Sermons? And doth he instruct his Schollars in the grounds of the Religion now established in this Churche of England, and is he carefull and diligent to benefit his Schollars in learning?

27 Doth your Schoolemastre teach and instruct his youth in any other Catechisme than is allowed by publike authoritie? And that Catechisme it is that he so teacheth?

28 Is any Lying or meanes givien towards the creation or maintenance of any Schoole withholden backe or otherwise imployed, and by whom?

29 Doth any keape Schoole in the Chancell or Church, by which meanes, that boy place, and the Communion Table are many waies profaned, and the winnowes broken?

30 Haue you a fit Parish Clarke, aged twentie yeres at least, of honest conversation, able to reade and write? Whether are his and the Vertours wages paid without fraud, according to the ancient custome of your Parish: if not, then by whom are they so defrauded or denied? by whom are they chosen? and whether the said Clarke be approved by the Ordinarie? And hath he taken an Oath, as in such cases is fit and required: and is he diligent in his Office, and seruicelie to the Minister, and doth he

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tale vpon him to meddle with any thing aboue his Office: as Churching of Women, burying the dead, or such like?

1 Doth your Clark or Sexton keepe the Church cleane, the doores locked at fit times? 2 Is any thing lost or spoiled in the Church, through his default? 3 Are the Communion Table, Smit, Books, and other Ornamentes of the Church kept faire and cleane? 4 Doth he haue any unseasonable ringing, or any profane exercise in your Church? 5 Doth he (when any is passing out of this life) neglect to toll a bell, hauing notice thereof?

Concerning the Parishioners.

1 Whether any of your Parishioners, being fyftee yéeres of age or upwards, or others lodging or commonly resorting to any House within your Parish, be wilfully absent themselues from your parish Church, vpon Sundayes or Holddayes at Morning and Evening prayers? 2 Who come late to Church, and depart from Church before service be done vpon the said dayes? 3 Who doe not reverently behaue themselves during the time of Divine seruice, devoutly knelling, when the general confession of sins, the Letany, the tenne Commandementes, and all Prayers and Collects are read, and ussing all due and lowly reverence, when the blessed name of the Lord Ihes Christ is mentioned, and standing vp when the Articles of the Belief are read; 4 Who doe couer their heads in the Church during the time of Divine seruice, vntille be in case of necessitie, in which case they may weare a night cap or Coif? 5 Who do give themselues to babbling, talking, or walking, and are not attentiu to heare the Word preached, or read? 6 Whether any of your Parish, being of fyftee yéeres of age or upwards, doe not receive the holy Communion in your Church thrice every yere: whereof once at Easter, and whether they doe not devoutly kneele at the receiving thereof? 7 And whether any hauing diuerse houses of remoue, doe shifte from place to place of purpose to defeat the performance of their Christian duties in that behalfe?

8 Whether any of your parishioners, being admonished therof, do not send their Children, Servantes, and Apprentices, to the Minister, to be catechized vpon such Sundayes and Holddayes as are appointed? 9 Whether any of them do refuse to co me; or if they come, refuse to learne those instructions set forth in the Book of Common prayer?

3 Whether any of your Parish doe entertaine within their house, any sojourner, common guests, or other persons, who refuse to frequent Divine seruice, or receive the holy Communion, as aforesaid, present their names, their qualities, or conditions?

4 What Reculant Papists are there in your Parish, or other Secretaries: present their names, qualities, or conditions: whether they keepe any Scholemaster in their house, which commeth not to Church to heare Divine seruice and receive the Communion? 5 What is his Name, and how long hath he taught there, or elsewhere?

5 Whether any of the said Popish Reculants, or other Schismaticks, doe labour to force and withdraw others from the Religion now established? 6 Instrut their families or children in Popish religion: or refuse to entertaine any, especially in place of greatest service, or trust, betwixt any neare with them in their opinions.

6 How long haue the said popish Reculants abstained from Divine seruice or from the Communion, as aforesaid?

7 Is there any in your Parish that retaine, sell, utter, or disperse, any Popish booke, Writings, or other Bookes, Libraries, or writings of any Sectaries, touching the Religion, state, or Gouvernement Ecclesiastical of this Kingdom of England, or keep any Monuments of Superstition uncancelled or undecreed? 8 Who am I to say of such

8 Whether haue you any in your Parish, which heretofore being popish Reculants, or Sectaries, haue since reformed themselves, and come to Church to haue Divine seruice, and receive the Sacraments? If yea, then who are they? And how long since haue they so reformed themselves? And whether they will remayne and abide in that conseruative?

9 Is there any in your Parish that refuse to have their Children Baptised, or themselves to receive the Communion at the hands of your Minister, taking exception against him, and what causes or exceptions doe they allege; or have any married Wives refused to come to Church, according to the Booke of Common Prayer, to give God thankes after their child-birth, for their safe delivrance? And whether doe any of, or in your Parish, refuse to have their children Bap'tized in your Parish Church, according to the forme prescribed in the booke of common Prayer?

10 Doe any of your Parish usually goe to other Parish Churches to heare Divine Service or Sermons? Or doe they communicate, or Baptize their Children in any other Parish?

11 Whether there be any in your Parish who will come to heare the Sermon, but will not come to publike prayers appointed by the Booke of Common Prayer, making Schisme or division (as it were) betweene the use of publike prayer and preaching?

12 What persons within your Parish, for any offence, contumacy, or crime, & Ecclesiasticall Conuincion doe stand excommunicated: present their names, and for what cause they are excommunicated, and how long they haue so stood, and what persons doe wiltingly and usually keepe them company?

13 Whether any, not being in Ordiners, doe execute any Priestly or Ministeriall office, in your Church, Chappell, or Church-yard, and what be their names?

14 Whether any in your Parish, that haue heretofore taken upon him theorde of Priest-hood or Deacon, hath since relinquished the same, and liues as a Lay-man neglecting his vocation?

15 Bath any person in your Parish quarrelled, or striken, or used any violence to your Minister, or haue striken or quarrelled with any other person within your Church or Church-yard, or demeaned himself disorderly in the Church, by sithie or profan talkie, or any other base or immodest behaviour? Or hath disturbed the Minister in time of Divine Service or Sermon, or hath libelled or spoken slanderous words against your Minister, to the scandal of his vocation, or defaced any of his Neighbours, touching any crime of Ecclesiasticall Conuincion?

16 Whether any of, or in your Parish, without consent of the Ordinary, or otherwise lawfull authoritie, haue caused any to do penance, or to be censured or punished for any matter of Ecclesiasticall Conuincion, by any Ecclesiasticall meetings, or otherwise by their own authoritie? Or haue taken any mony or commutation for the same? Present their names that haue done it: And who haue bene so punished? In what manner, and what cause?

17 Whether any person in your Parish, doe exercise any Trade or labour, buy or sell, or keape open Shops or Ware-houses vp in any Sunday or Holiday by themselves or their Servants, or Apprentices, or haue otherwise profaned the said dayes, contraria to the orders of the Church of England: And whether there be any Inne-keepers, Ale house-keepers, Titchmallers or other persons, that permit any persons in their houses, to eat, drinke or play, during the time of Divine Service or Sermon, or reading the Bymes in the forenoone or afternoon, vp in those dayes?

18 Whether the fifth day of November, be kept holie, and thanksgiving made to God, for his Maiesties and this States happy delivrance, according to the Ordinance in that behalfe?

19 Whether any of your Parish hold or frequent any conuentacles or private congregations, or make or maintaine any constitutions, agreed vpon in any such assemblies? Or any that doe write, or publickly or privately speake against the Booke of Common prayer, or any thing therein contained, or against any of the Articles of Religion agreed vpon, in Anno 1562, or against the Kings Supremacie, in causes Ecclesiastical.

lastcall, or against the Dase of Supremacie, or of Allegiance, as pretending the same
to be vnlawfull and not warrantable by the Word of God: & against any of the
Rites or Ceremonies of the Church of England, now established: & against the Go-
vernment of the Church of England under the Kings most excellent Majestie, by Arch-
Bishops, Deanes, Arch-Deacons, and other Officers of the same: affirming,
that the same is repugnant to the Word of God, and that the said Ecclesiastical Offi-
cers, are not lawfully ordained: & whether there be any Authors, Maintainer's or Fa-
vourers of Heresie or Schisme, or that be suspected to be Anabaptists, Libertines,
Brownists, of the Famille of Loue, or of any other Heresie or Schisme: present their
names?

20 Whether any in your Parish haue married within the degrees by Law prohibited; at where, and by whom? And whether any couple in your Parish being lawfullie maried, live apart one from the other, without due separation by the Law, or any that haue bene divorced, which keepe company with any other at Wedde or at Board?

21 Whether doe any persons administer the gods of the dead without lawfull authority, or suppress the last will of the dead : & are there in your Parish any wills not yet proved, or gods of the dead (dying intestate) left unadministred ? By authority in that chalfe, you shall not faille to present the Executors and all others faultie therein : and so how many persons being possessed of any gods and chattels, haue died within your Parish since the x. day of Februarie : 1635.

22 Whether any withhold the Stocke of the Church, or any goods or other thinges, given to god and charitable uses?

23 Whether your Hospitals and Almes-houses, and other such houses and corporations, founded to godly and charitable uses, and the lands, possessions and goods of the same, be seuered and disposed of as they shoule be? And doe the Masters, Gouvernours, Servitors, and others of the said Houses and Corporations, behaue and demeane themselves according to the godly Ordinances and statutes of their severall Foundations?

24 Whether haue you any in your Parish to your knowledge or by common fame or report, which haue committed Adultery, Fornication, or Incest: or any which haue impudently bragged or boasted, that he or they haue lusted incontinently with any person or persons whatsoeuer: or any that haue attempted the chastity of any Woman, or solicited any Woman to haue the carnall knowledge of her bodie, or which are commonly reputed to bee common Drunkards, Blasphemers of Gods holy Name; common Swearers, common Slanderers of their Neighbours, and sowers of discord, filthy and Scinuous Talkers, Ulsters, Symoniackall Persons, Balodes, or Harbozers of Women with childe, which be unmarried, or Conveying or sufferinge them to goe away before they haue made satisfaction to the Church, or any that haueing heretofore bene presented, or suspected of any the aforesaid crimes, haue for that cause departed your Parish, and are now returned againe: Or any which haue died any enchantments, sorceries, incantations, or witchcrafts, which are not made felony by the Statutes of this Realme, or any which haue committed any perfidle in any Ecclesiasticall Court, in an Ecclesiasticall cause, or which haue committed any sorgerie, punishable by the Ecclesiasticall Lawes, and the procurors and abettors of the said offences: you shall truly present the names of all, and singular the said offendours, and with whom they haue committed the said offences, in case they haue not beene publikely punished to your knowledge by the same crimes:

How many Physitians, Chirurgions, and Mid-wives, haue you in your Parish? How long haue they bled their severall Sentes or Offices, and by what autho-
rity? And how haue they demeaned themselves therein, and of what skill are they account to be in their profession? Touching

VV Whether you and the Church-wardens, Quest-men, or Side-men from time to time, doe, and haue done their diligence, in not sufferinge any idle person to abide either in the Church-yard, or Church-porch, in Service or Sermon time, but causing them either to come into the Church to heare Divine Service, or to depart, or not disturbe such as be hearers ther? And whether they haue, and you doe diligently le the parishioners duly resort to the Church every Sunday and Holiday and there to remaine during divine Service and Sermon? And whether you or your predecessors, Church-Wardens ther, suffer any playes, Feasts, drinkings, or any other profane usages, to be kept in your Church, Chappell, or Church-yards, or haue suffered to your answere uttermost power and endeauour, any person or persons to be styping or drinking in any Inne or Taverne or Halling house in your Parish, during the time of Divine Service or sermon, on Sundayes and Holidayes?

1 Whether, and how often haue you admitted any to preach within your Church or Chappell, which was not sufficientlie licensed? And whether you together with your minister, haue not taken diligent heed and care, that euerie parishioner being of sixteene yeres of age or vpwards, haue received thrice euerie yere, as aforesaid: and also haue no stranger haue vissallie come to your Church, from their owne Paroch-Church?

3 Whether haue there bene provided against euerie Communion, a sufficente quantite of fine white bread, and god and wholesome wine for the communicants that shall receiuē: And whether that wine be brought in a cleane and sweet standing pot of pewter, or of other purer mettall?

4 Whether were you chosen by the consent of the Minister and the Parishioners. And haue the late Church-wardens given by a just account for their time, and delinated to their successors by Bill indentured the money, and other things belonging to the Church which was in their hands? And are the Almes of the Church faithfully distributed to the use of the poore?

5 Whether doe you set the names of all Preachers whiche are strangers and preche in your Parish-Churches, to be noted in a Booke for that purpose, and whether euerie Preacher doe subscribe his name, and of whom he had his License?

6 Whether any man doe trouble or molest you for doing your dutys?

7 Whether there be any Legacies withholden given to the Church or poore people de to the mending of Highways, or otherwise by the Testators? In whose hands it is, to whom it was given, and by whom it is withholden?

8 Do you know of any thing that hath bene complained of, that is not yet redresse?

Concerning Ecclesiasticall Magistrates and Officers.

VV Whether doe you know or haue heard of any payment, composition or agreement, to, or with any Ecclesiasticall Magistrate, Judge, or Officer, for whiting at, or sparing to punish any person for any offence of Ecclesiasticall Conscience, or for supressing or concealing of any excommunication, or any other Ecclesiasticall Censure, of, or against any Reculant, or any other offendour in the cases aforesaid? What summe of money, or other consideration hath bene received of, or promised, by, or to any of them, in that respect, by whom, and with whom?

2 Hath any person within your Parish, paid or promised any summe of money or other reward, for commutation of penance, for any crime of Ecclesiasticall Conscience? If so, then with whom? When, and for what, and how hath the same bene imployed?

3 Are your Ecclesiasticall Judges and their substitutes Masters of Arts, or Bate-elders of the Lawes at the least, Learned and practised in the Civill and Ecclesiastical Lawes: Men of godly life and fame, zealously affected in Religion, and just and upright in executing their Offices? Haue they heard any matter of Office private?

in these Chambers, without their sworne Registers; by their Deputies presence
4. Doe you know, or haue you heard, that any Ecclesiastical Judge, Officer or Minister hath received or taken any extraordinarie fees, or other rewards or promises, by any waies or meanes, directly or indirectlie, of any person or persons whatoever, either for the granting of the administration of the Goods and Chattels of those that haue died intestate, to one before another, or for allotting of larger portions of the Goods and Chattels of those that haue died intestate, to one more than to another: or for allowing large and unreasonable accounts, made by Executors or administrators: or for givning them Quicke ex, or discharges, without Inventory or account, to defraude Creditors, Legaries, or those who are to haue portions. And what summes of money doe you know, or haue you heard, that any Ecclesiastical Judge or Officer hath taken out of the estate of any dying intestate, vpon pretence to bestow the same, in Pios visus: and how haue the same bene bestowed?

5. hath any Ecclesiastical Magistrate, Judge, Officer, or any other exercising Ecclesiastical Jurisdiction within this your Diocesse: or any Aduocate, Register, Procter, Clerkes, Apparatores, or other Minister belonging to the same Ecclesiastical Courts exacted or taken by any waies or meanes, directly or indirectly, extraordinarie or greater fees than are due & accustomed: And whether is there a Table for the rates of all fees, set up in their severall Courts and Offices: And whether they haue sent or suffered my Processe to goe out of the Ecclesiastical Courts otherwile than by Law they ought: Or haue they taken upon them the Offices of Informers or Promoters to the said Courts, or any other way abused themselves in their Offices, contrarie to the Law and Canons in that behalfe provided?

6. What number of Apparatores haue every severall Judge Ecclesiastical: And wherein, and in what manner is the Countrey ouerburthened by them: And wherein haue they caused or summoned any to appear in the said Courts, without a presentment or Citation first had: Or whether haue they threatened any to prosecute them in the said Courts if they would not give them some rewards, and what bribes in that behalfe haue they taken.

7. What reward or fees hath any of the Apparatores taken, to sake the iournies to the Ecclesiastical Court of any persons, & what (after composition so made) haue they or any of hem taken and received, and what acquittance or discharge haue they givuen or promisched them, and whether haue they not cited some to appear before the Arch-Deacon, or his Official, after they haue bene ordered by the Commissary, and done their penance accordingly, and whom haue they so cited and troubled, and what hath it cost them, as you know or haue heard, or by inquiry can finde?

If you know of any other default or crime of Ecclesiastical Conuincion, you are to present the same by vertue of your Oathes:

The Minister of euerie Parish, may and ought to joyne in presentment with the Churchwardens, and Side-men, and if they will not present, the Minister may and ought himselfe to present the defaults and crimes aforesaid: and there must be severall presentments made to every severall article: and the Minister, Churchwardens, and Side-men, are to make and conserue about the said presentments, and answering of every of the aforesaid Articles:

FINIS.

To be in their profession?
morte?